

posts of necessary trade. What produces this antagonism is simply racial and cultural difference. Few of the Bush Negroes realize that the Indians are aborigines while they themselves are not. They have no memory of their African origin. Their historical knowledge, as far as we could determine, dates back no further than the rebellion. There is no native word in their vocabulary for "Africa," except where the missionaries teach.

Nor do the Djukas mingle with the Town Negroes. Remembering with pride their escape from the planter's lash, they regard contemptuously these Town Negroes descended from slaves who never had sufficient courage to revolt. It was not until the emancipation edict of the Dutch government that the Town Negroes gained their freedom from the old sugar plantations. As we have noted before, the Djuka refers to the Town Negro as *hakka achleff*, or "white man's slave." Only occasionally will a Town Negro be permitted to live in a Bush Negro village. We know of one instance, an old gold prospector named King, who lives at Gansee. After forty years of panning for gold on the river creeks of Surinam, he is content to retire to the peaceful life of a Djuka village. There are also isolated instances of British Negro balata bleeders from Demerara, the capital of the adjacent colony, who now live in Bush Negro towns. If a Djuka woman has intercourse with any of these strangers or, indeed, with anyone outside her own tribe, she is looked upon as a prostitute.

The Town Negroes, on the other hand, speak disparag-

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842 If children are born of these irregular liaisons, the mother takes care to know with certainty who the father is, for if there were any doubt, the child, respecting a kina which would not be his own, would contract leprosy. On this subject the Boni have a remarkable belief: they think that it is the first man with whom a woman has had relations after the end of a menstrual period who is likely to make her pregnant.

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431 These adventures always involve gifts in kind (cloth, jewels); so the men who have the most success with women are always short of money.

581 A woman who has lived thus in notorious fashion has a little more difficulty than another in finding another husband, but if she is young and winsome she succeeds.

• 548 Prostitution as such is very rare in Boni country, and the women who give themselves over to it openly (three or four for all the villages on the French bank) have generally left the tribe to settle in the gold miners' villages. Dissoluteness is [836] not considered dishonorable by the Refugee Blacks when it is carried on within the tribe and when it has no other purpose but pleasure; but prostitution is judged shameful.

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648 Except for these few prostitutes, we have never heard it said that a Boni woman had relations with a European; on this point tribal discipline is observed with extreme rigor.

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[198] Conclusion. The average duration of marriages, which was from 15 to 20 years for the preceding generation, tends to become shorter and can be estimated nowadays at about ten years. [191] In spite of this evolution, the stability of marriages among the Refugee Blacks remains noticeably greater than that observed among the black populations of South America. Among them 548 is not seen the form of prostitution so widespread in South America, the supported mistress who does not work and who lives entirely at the expense of her successive lovers.